

THE CIRCULAR.

PUBLISHED WEEKLY,

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—*Daniel xii. 4.*

[AT TWO DOLLARS PER ANNUM.]

VOL. III.

WILMINGTON, Del. FRIDAY.

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THE CIRCULAR,
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By Robert Porter,
AT TWO DOLLARS PER ANNUM.—PAYABLE AT
THE EXPIRATION OF THE FIRST SIX MONTHS.
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happy to state, that the exhibitions given by the scholars in Reading, Spelling, Writing, and English Grammar, were such as to confer much honor on both Teacher and Scholars.

The discipline of the School, the respect and apparent affection of the scholars for their Instructor, impressed us very favorably as to his skill in government—no mean part of a Teacher's qualifications.

From what we have heard of his careful attention to the morals of his pupils—his willingness, when parents request it, to instruct the children in the Catechisms of their respective churches, and his general devotedness to the business of his charge, we cannot but regret the scanty patronage which his School has hitherto received, and express our ardent desire that an Institution so well managed, may meet with more general attention and support.

E. W. GILBERT,
GEORGE JONES,
ALLAN THOMSON,
ROBERT PORTER.

March 4, 1825.

MIDDLETOWN INN.

For private sale, that well established Tavern in the village of Middletown, New Castle County, and State of Delaware, now in the occupancy of Mr. Daniel Haines; the building is of brick, large and commodious, with four rooms on the lower, and five on the second floor, with a good kitchen, having a cellar under the whole; commodious stabling, carriage-house, and other necessary out-buildings, all in good order, having lately undergone a thorough repair; together with three acres of land attached to it, in a high state of culture. The above property having been occupied as a Tavern for upwards of 50 years, renders it unnecessary to give a more minute description of it, being of course well known. Mr. Haines, who is now on the premises, (and who holds a lease of them for two years,) will show them to any person who may call on him. For further particulars apply to David Higgins, near Port-Penn, or to the subscriber in Wilmington, *ROBERT PORTER.*

N. B. Also to be sold at private sale, five small houses, in the above Village; for which apply as above.

Jan. 12, 1825.

VARIOUS.

CREEDS.—Long and particular human tests have been the occasion of strife and division without end, (says the Rev. Mr. Rogers, in one of his Sermons.) Beware of them. If they contain nothing but what is in the Scriptures, they are certainly superfluous; if they contain more, as certainly pernicious.

The pure volume of inspiration is a sufficient rule of faith and practice. Its doctrines are definite and explicit, as infinite wisdom saw fit they should be. Creeds and professions may be admitted, as expressing the opinions of an individual, or of numbers; but not as a test of fellowship.

Formalities, drawn up "by art and man's device," have too often partaken of the weakness of their original; have too largely partaken of that "wisdom of men, which is foolishness with God." Have they not been

most prevalent in dark places, made so in consequence of an "eclipse of Christianity?"

The apostle gives this seasonable caution, let "no man put a stumbling block or an occasion to fall in his brother's way." Desiring to obey Christ, but doubting or disbelieving some things, to which it is necessary to assent in order to do it; there is a temptation to subscribe with some equivocation or mental reserve. Or, kept from the ordinances, one and another may fall away from the means of grace, wander from the path of life, and wander on, cheerless and forlorn, till their feet stumble on the "dark mountains," and the "shadow of death," close upon them.

[The above is the opinion of one man; and we shall not say that that opinion is either right or wrong, but merely observe that many well-meaning men entertain a different opinion.]—*Cir.*

SLEEPING IN CHURCH.

Ministers have taken a great many methods to rid our assemblies of this odious practice. Some have reasoned—some have spoken louder—some have whispered—some have threatened to name the sleeper, and have actually named him—some have called fire!—some have left off preaching—Dr.

Young sat down and wept—Bishop Almy took out his Testament and read Greek.—Each of these awaked their audience for the time. But the destruction of the habit belongs to the sleeper himself; and if neither reason nor religion can excite him, why, he must sleep on till death and JUDGMENT awake him!—Are any of the readers of the Circular, guilty of this reprehensible practice, which not only evinces great disrespect towards the Speaker, but a lamentable indifference to the things relating to the eternal peace of souls? Awake! awake!

Biographical.

From the Columbian Star.

PHILIP, THE APOSTLE.

The Apostle Philip was born at Bethsaida, near the sea of Tiberias. We read nothing in the Gospels of his parents or way of life. He had the honor of being the first who was called to be Christ's disciple; for our Lord, after his return from the wilderness, having met with Andrew and Peter, after some short discourse, parted from them; and the next day passing through Galilee, he found Philip, who, being commanded to follow him, presently obeyed. This disciple afterwards found Nathanael, acquainted him with the tidings of the Messias, and conducted him to Jesus. There is not much record of Philip in the New-Testament after his call to the Apostleship. It was of him that our Saviour inquired how they could procure bread for the 5,000 men, besides women and children; and Philip replied, that 200 penny-worths of bread would not be sufficient. It was to him that the Gentile proselytes, who came up to the passover, addressed themselves, when they desired to see our Saviour; & "Philip cometh & telleth Andrew; and again Andrew & Philip tell Jesus." It was also to this Apostle, that our Redeemer discoursed concerning himself, a little before the last paschal supper. Our Lord had been fortifying the minds of his disciples with respect to his departure from them, and told them that no man could come unto the Father but by him. Philip, not readily understanding our Saviour's reasoning, requested a sight of the Father's glory. Jesus informed him that he and his Father were mutually in one another, and that whosoever by faith had seen him, had seen the Father also.

Some suppose that in the distribution of the several regions of the world made among the Apostles, Upper Asia was the province assigned to Philip; where he applied himself with indefatigable diligence to recover men out of the snare of Satan, and, by the efficacy of his miracles, and the constancy of his preaching, gained numerous converts to the Christian faith. Having for many years successfully labored in those parts, he came, towards the close of his life, to Hierapolis, in Phrygia. Among the many trifling objects adored by the inhabitants, was a serpent or a dragon, which they worshipped with peculiar veneration. The Apostle endeavored to convince them of the absurdity of paying divine respect to creatures so odious, and to explain to them the excellency of the Christian religion.

The success of his ministry was so great, that many of the people renounced their idolatry, and cordially received the Gospel. The enemies of righteousness, however, did not permit this servant of Christ to preach the word unmolested. The magistrates of the city had recourse to the usual methods of persecution and cruelty; and having seized Philip and put him in prison, caused him to be severely scourged.

After this barbarous treatment, he was led to execution, and, being bound, was suspended by the neck against a pillar; or as some state, was crucified. The body of the Apostle was taken down, and decently interred by Bartholomew, his fellow sufferer, and by his own sister, who is said to have been a constant companion of his travels. Philip has left no sacred writings behind him, since, like most of the Apostles, he was actively employed in the ministry, which was more immediately subservient to the happiness of mankind.

BARTHOLOMEW,

THE APOSTLE.

There is no question but that Bartholomew was an Apostle, though in the Scriptures his name only is recorded. Several ancient and modern authors have supposed that he lies concealed under some other name; and that he can be no other than Nathanael, one of the first disciples who came to Christ. The reasons for this opinion, are briefly these: "As John never mentions Bartholomew, but Nathanael; and the other Evangelists never name Nathanael, but Bartholomew; as John classes Philip and Nathanael, as the others do Philip and Bartholomew; as Nathanael is mentioned with the other Apostles that met with their risen Saviour at the sea of Tiberias; as Bartholomew is not a proper name, but only signifies one to be the son of Talmi; as Peter is called Barjona; we suppose Bartholomew and Nathanael to be one and the same person."

It is manifest that this Apostle was a Galilean, and of Nathanael we know it is particularly said, that he was of Cana, in Galilee. We have no certain information concerning his occupation, though some circumstances seem to intimate, that he was a fisherman. Being informed by Philip, that Jesus was the true Messias, Nathanael doubted if any good thing could come out of a place so notoriously wicked as Nazareth. Philip bade him come and satisfy himself, with which request he complied. At his first appearance, our Saviour declared him to be a man of true simplicity and integrity. Nathanael asked how he knew him; to which Jesus answered, that he was acquainted with what had passed under a certain fig-tree, whither this Israelite probably retired to his most secret devotion. Being convinced by this discovery of our Lord's omniscience, Nathanael readily acknowledged him to be the Son of God, and the promised Messiah, or King of Israel. Jesus told him, that if from these proofs he could believe him to be the Christ, he should have far greater arguments to confirm his faith; that ere long he should see the heavens opened to receive him thither, and the angels visibly appearing to attend upon him. Some time after, this Apostle was sent with Philip to preach and work miracles in the land of Israel; and with the other Apostles, had repeated visits from his risen Redeemer.

The ancients relate that Bartholomew, in his labors to propagate the Christian faith, after teaching about 13 years at Jerusalem, travelled as far as that part of India which borders on Ethiopia, and that he there left a copy of Matthew's Gospel. They state, also, that Paulinus, a man famous for his skill in philosophy, and particularly in the institution of the Stoics, having embraced Christianity, was excited to a devout and zealous imitation of the Apostles in disseminating its blessings. He went as far as India, where he found some that yet retained the knowledge of Christ, and also the Gospel of Matthew, written in Hebrew, which, according to the tradition of the inhabitants, was left there by Bartholomew, one of the twelve Apostles.

After preaching among the eastern nations, Bartholomew returned to the more western and northern countries of Asia. At Hierapolis, in Phrygia, we find him in company with Philip, instructing the people in the principles of the Christian faith, and convincing them of the folly of their heathen worship. He was designed for martyrdom at the same time with Philip, but upon a sudden conviction that divine justice would revenge the death of these holy men, he was taken down and dismissed.

It is said, that he travelled thence to Lycania, and at last came to Albanople, on the Caspian sea, a place deeply sunk in idolatry. The Apostle sought to reclaim the people from their abominations; but this so enraged the governor of the country, that he sentenced him to be crucified. Some say that he cheerfully bore his punishment, comforting and confirming the Gentile converts to the last minute of his life; and others assert, that he suffered with his head downward, and was flayed alive before his crucifixion, a barbarity common also among the Egyptians and Persians.

A NEW SCHOOL.

Mr. Davenport,

Respectfully informs the citizens of Wilmington, that he has lately opened a SCHOOL for Boys, in the room adjoining the Second Presbyterian Church, in this town: in which will be taught all the various branches of an English education. Scholars will also be admitted in the study of the Latin language—and Globes furnished for those advanced in Geography. The Catechisms of the different Churches will likewise be taught to those scholars whose parents may wish it.

Particular attention will be paid to the moral and chaste conversation of the pupils.

Mr. D. being a stranger in Wilmington, respectfully begs leave to offer the following letter of recommendation, selected from a number in his possession:

"COVENTRY, (Conn.) Sept. 21, 1824.

"This may certify, that the bearer, Mr. Bishop Davenport, sustains a good moral and christian character; that he has spent several years in the employment of instructing youth. I consider him uncommonly well qualified for this employment: and as possessing a very happy talent for teaching and managing a School; and am persuaded, that he will not disappoint the highest expectations of those who may employ him as an instructor.

"CHAUNCEY BOOTH, Pastor of the 1st Church in Coventry."

THE PRICES OF TUITION, ARE:

For Reading, Writing & Arithmetic, \$4 per quarter.
English Grammar & Geography, 5
The above, with the use of Globes, 6
The higher branches, 7

Nov. 12, 1824.

MR. DAVENPORT'S SCHOOL.

[See Advertisement above.]

The Subscribers having attended the late Examination of Mr. Davenport's School, are

SCRIPTURAL.

ILLUSTRATIONS OF SCRIPTURE.

At the *gate* of the ancient eastern cities there was a spacious area, adapted to receive a number of people; here justice was administered, and all public and private business transacted. "Judges and officers shalt thou make thee in all thy *gates*." Deut. xvi. 18. The cities were not so large and populous as ours, but contained only as many laborers as could cultivate the land adjacent; for all the Israelites were husbandmen. When the tribe of Judah took possession of its lot, it contained one hundred and fifteen cities. Joshua xxv. 21.

The inhabitants went out in the morning, to the labors of the field, and returned in the evening; so the *gate* of the city was the place where all the people passed, and every thing transacted there, was witness'd by all ranks of the inhabitants. Thus, it was in the *gate* of Hebron, that Abraham purchased the field of Machpelah, and the cave therein, &c. which were made "sure unto him for a possession, in the presence of the children of Heth, before all that went in at the *gate* of the city," Gen. xxxii. 17, 18.

"And Hamor, and Sechem his son, came into the *gate* of their city, and communed with the men of their city," proposing to them an alliance with Jacob, Gen. xxxiv. 20, &c. It was at the *gate* of Bethlehem that "Boaz said unto the elders, and unto all the people, 'ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's, and Mahlon's of the hand of Naomi. Moreover Ruth, the Moabitess, the wife of Mahlon, have I purchased, to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren and from the *gate* of his place: YE ARE WITNESSES THIS DAY. And all the people that were in the *gate*, and the elders, said, 'We are witnesses.'" Ruth iv. 9-11. The law ordained that "if a man had a stubborn and rebellious son," he should be brought out unto the elders of his city and unto the *gate* of his place, "there to receive his punishment." Deut. xxi. 18, 21; and that a man convicted of idolatry should be "brought forth unto the *gates*" and be stoned. Deut. xvii. 5. At the *gate* of the city was the neglected widow, mentioned in Deut. xxv. 5-10, to make her complaint to the elders.

The market for provisions was held at the *city gates* during the famine in Samaria. Elisha foretold that "a measure of fine flour should shortly be sold for a shekel in the *gate* of Samaria." 2 Kings vii. 1.

A building was erected at the *gates* which was fitted up with seats for the judges and elders; it is said that "Boaz went up to the *gate*, and sat down there," Ruth iv. 1; and, that "all the princes of the King of Babylon came in and sat in the middle *gate*." Jer. xxxix. 3; and when David heard that Absalom was dead, he "went up to the chamber over the *gate*, and wept." 2 Sam. xviii. 33. This chamber might be the place for private deliberation. Even in the temple of Jerusalem, causes were tried at one of the *gates*, judges held their assizes there, Jer. xxvi. 10, and xxxvi. 10. The *gates* of the city therefore, were places of great importance, and of public concourse: and by keeping this in mind, we shall perceive a beauty and force in several passages of Scripture, which otherwise are rather obscure. When the psalmist says that a good man "shall not be ashamed, but shall speak with his enemies in the *gate*," (Psa. cxxvii. 5.) it is meant, that when he pleads his cause before the rulers he shall prevail. When Job says, "If I have lifted up my hand against the fatherless, when I saw my help in the *gate*," xxxi. 21, he intends to declare, that he never took unjust advantages against the fatherless, when their cause came before him in the *gate*. This conduct was conformable to the advice of Solomon, Pro. xxii. 22: "Rob not the poor because he is poor; neither oppress the afflicted in the *gate*;" a piece of equity not always observed; for Amos complained that in his days, "they afflicted the just, they took a bribe, and they turned aside the poor at the *gate* from his right." Well might such magistrates as these, "hate him that rebuked in the *gate*; and abhor him that spoke uprightly." How necessary then the prophet's admonition, "hate the evil & love the good; and establish judgment in the *gate*;" Amos v. 10, 12, 15, that is, let your judicial proceedings be directed by justice to all parties.

After all these examples, it is not to be wondered at, that in the Scripture we find the word *GATE* so often used, to signify judgment, or the public council of each city, or the city itself, or the state. See Lam. v.

14: "The elders have ceased from the *gate*, and the young men from their music." Psa. Ixix. 12. David complains that "Wisdom is too high for a fool, he openeth not his mouth in the *gate*." Solomon says, Prov. xxxi. 23, that the husband of a virtuous woman "is known in the *gate*, when he sitteth among the elders of the land." Job says, v. 4, the children of the fool "are far from safety, and they are crushed in the *gate*, neither is there any to deliver them." Zachariah exhorts Judah to "execute the judgment of truth in their *gates*." Jesus Christ assures Peter "that the *gates* of hell shall not prevail against his church;" or, in other words, that the councils, stratagems and strength of the powers of evil shall be unable to destroy it.

Communications.

For the Circular.

NO MATTER WHO—No. IX.

A plea for our Lord Jesus Christ, for the many thousands of our fellow sinners, who are daily perishing for lack of knowledge; and for "poor and pious young men."

ADDRESSED TO MINISTERS OF THE GOSPEL.

"Upon this rock will I build my church and the gates of hell shall not prevail against it."

"I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind, on earth, shall be bound in heaven—and whatsoever thou shalt loose on earth, shall be loosed in heaven." Matth. xvi. 18. See, also, Mat. xviii. 18. and John xx. 22, 23.

Dear Brethren—Do we duly consider the importance of our office, as Ministers of Christ, the magnitude of the charge, committed to us, and the solemnity and awfulness of our account, at the great day of account!

What is meant by the kingdom of Heaven?

We very often read, in the New Testament, of the *Kingdom of Heaven*. John the Baptist preached that the *kingdom of heaven* was at hand. And so did our Lord Jesus. (Mark i. 14, 15.) "Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the *kingdom of God*, and saying, the time is fulfilled, the *kingdom of God* is at hand, repent ye, and believe the gospel"—repent and believe the *good news*.

Our Lord's apostles preached the same—alluding to a new state of things in the church of God, which the Jews were expecting to take place about that time. The time predicted by the prophets, and more especially by Daniel, in his explanation of Nebuchadnezzar's dream, (Dan. ii. 44, 45.) "And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever—For, as much as thou sawest that the stone, cut out of the mountain, without hands, and that it break in pieces the iron, the brass and the clay, the silver and the gold; the great God hath made known, to the king, what shall come to pass hereafter—and the dream is certain, and the interpretation thereof sure."

The kingdom of Babylon is represented in Scripture prophecy, as overturning the world. This kingdom was overturned by the Persian empire. The Persian, by the Grecian—and the Grecian empire, by the Roman.—And thus arose up four great empires, in the course of a few hundred years before the Son of God, or the *STONE* cut out of the mountain, made his appearance in our world. And three of these mighty empires were completely destroyed, those that followed them. The last being always greater, in extent and power, than the one which preceded it, until the Roman empire was established, which vastly exceeded all the preceding ones, in the Serpent's learning, in power, and in extent of territory.

The strength, learning, wisdom, and glory of the Serpent's kingdom, appeared, in their greatest height, in these four mighty monarchies. For these were heathen monarchies, and so their strength, and learning, and wisdom, were the strength, learning and wisdom of the Serpent's kingdom in its greatest glory. And the *SEED* of the woman suffered the serpent to raise the last of these four kingdoms, to so great a height of heathen classical learning, power and magnificence, that his wisdom and power, in its complete, eventual overthrow, (that is of Satan and his most satanic kingdom, the Roman,) might appear so much the more manifest and glorious. The stone cut out

of the mountain, without hands, is represented as destroying the whole terrible image, (that is, the Serpent's heathen kingdom,) the gold, the silver, the brass, the iron, and the clay, so that all is to become as the chaff of the summer threshing floors. And the wind shall carry them away, and no place shall be found for them. And the stone that thus smote this terrible heathen image, shall become a great mountain and fill the whole earth." Dan. ii. 35—O! "so come Lord Jesus—come quickly!"

As the great troubles and changes which the visible church has, at times, experienced, are represented, (Rom. xii. 2.) by the church's being in travail, to bring forth Christ; so, the above mighty worldly revolutions, with their attendant desolations and distresses, just before Christ was born, and the *world's travail* to bring forth the Son of God, when he came down from heaven, to be born of a woman, and to set up his kingdom, in opposition to Satan's kingdom, in this world. Hence, "the kingdom of heaven, is the kingdom of the *SEED* of the woman, who will, in his own time, effectually bruise the serpent's head, and cast him into the lake of fire and brimstone, where he shall be tormented day and night forever and ever."

"I will put enmity between thee and the woman, between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15.

It is the kingdom of that wondrous and mysterious personage, who is both God and man, in two distinct natures.

The kingdom of *IMMANUEL*, God with us, in whom we have redemption, thro' his blood, even the forgiveness of sins—who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers—all things were created by him and for him. And having made peace, through the blood of his cross by him, to reconcile all things to himself."

The Serpent, by his lies and delusions, being the great enemy of God and of man, had brought mankind into a state of sin and misery. They were wicked and ignorant rebels against God, suffering and groaning under the curse of his holy law, without help and without hope, and sinking into everlasting woe and despair, just as the serpent would have it!

In infinite love & mercy, the Son of God, and the seed of the woman, whose delights were with the sons of men, undertook the great work of their redemption and salvation.

"For as much as the children are partakers of flesh and blood, he also, himself, took part of the same, that, through death, he might destroy him that had the power of death, that is the *devil*. And deliver them, who through fear of death, were all their life time subject to bondage." Heb. ii. 14, 15.

He condescended to be made in the likeness of man, that he might be a prophet to teach, a great high priest to atone divine justice, by his own sufferings and blood, and a mighty king to subdue the serpent, and to conquer all his and our enemies.—Thus, to set up for himself a holy and glorious kingdom, in this fallen world. A kingdom of love, peace, righteousness, and joy in the *HOLY GHOST*, in which fallen men are taught and prepared for a kingdom of "far more exceeding and eternal weight of glory," in Heaven.

Dearly beloved Brethren—Is not this the glorious kingdom whose keys are committed to us sinful worms of the dust! Who can duly estimate the sacredness and dignity of our office? Who can duly feel its great weight and importance? Who can measure the tremendousness of the account which we must give to our *GLORIOUS KING AND JUDGE*, who has so highly honored us!

"This kingdom, (says one of our brethren, in this glorious ministry,) comprises every valuable object, which GOD proposed to himself, in creating, preserving and governing the world. The whole amount of his glory upon earth and the immortal blessedness of millions of men. It is the only cause on earth that is worth an anxious thought. It is the only interest which God pursues or values, and the only object worthy the attention of men. For this sole object were they created and placed in this world, with social affections adapted to their present state, with employments appointed for the preservation of their lives. No one interest, distinct from the kingdom of Christ, are they required to pursue. No laws but those which appertain to this kingdom, and which respect the concerns of it, were ever enacted, by heaven, to direct their conduct. It is required that "whether we eat or drink, or whatever we do," we

do all for the glory of this kingdom. The bosom of the child should be taught to bear with delight at the name of Jesus, before it is capable of comprehending the nature of this kingdom. The youth ought to regulate all his pleasures, his actions and his hopes, with an eye fixed on this kingdom. The man ought to respect it, in every important undertaking in all his common concerns, in the expressions of his lips, in the government of his passions, in the thoughts of his heart.

The cause of Christ's kingdom is the only one which will prevail & live amidst the wrecks of time—Every interest that is placed on this foundation, is safe. But inevitable ruin awaits every thing beside.

Wo! to the man whose destinies are not united with the kingdom of Christ! Wo! wo! to the man who sets himself to oppose this holy kingdom!

But how are we to manage the keys of this kingdom? Answer: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We are to explain the laws of this kingdom and to persuade and interest men to become subjects of it. We are to let our own light shine among men, and thus show them the power of the doctrines of this kingdom. We are to receive men into the profession and fellowship of this kingdom, and to shut out those who, on trial, prove themselves unworthy. We are to appoint and ordain our own successors in this holy and glorious ministry.

Such was the sphere of action of those who, in the first ages of this kingdom, held its keys: and they had to fight their way through rivers of their own blood, against the rulers of this world, against national governments, against the individual children of disobedience, and against the prince of the power of the air, who worketh in them. But the weapons of their warfare were not carnal, but mighty through God. In latter ages, we the ministers of Christ, instead of being opposed, have national governments, and all important worldly institutions, to aid us, *yea, of our own formation and at our own control*.

Jesus Christ, our King, hath so turned and overturned the world, that his ministers govern all the civilized part of it. We are now made, not only PRIESTS, but KINGS unto GOD. We have it put into our hands by the king of nations, to mould and form the spirit and character of all the national governments, all over that, now, most important part of the world, which is called *Christendom*, or *Christ's kingdom*.

Oh! to what *unlimited extent* then, are the keys of Christ's kingdom, now committed to his ministers!

How is this? How is all this? Dear Brethren, we will, the Lord Jesus, who gave us the keys, helping, shew how all this is, in our next No.

For the Circular.

Review of "No MATTER WHO," Nos. 6 & 7.

The 6th number commences with this remark, "When a man calls for the attention of his fellow men, he ought to have something to present to their view which is worthy of their attention." This is very true, and we may add, he ought to have *correct* and *extensive* knowledge of the subject which he undertakes to discuss. Now we are very much afraid that brother "No Matter Who" (we don't like this long name, and therefore beg leave for the future, to call him brother "N"); we are very much afraid that brother "N's" knowledge of his subject will be found greatly deficient, both in *correctness* and *extent*. He was probably not aware, when he commenced, where his subject might lead him, and consequently he has made assertions without *examination*, and, as will hereafter appear, without *foundation*.

In the answer to our first question it is conceded that, "most of the Old Testament was originally written in the Hebrew language." This is scarcely speaking the *whole truth*, for it is well known that all the Old Testament was written in the Hebrew, excepting *one verse* in Jeremiah, nearly 6 chapters in Daniel, and a little more than 2 chapters in Ezra, which are in the Chaldee. But when we consider that the Chaldee is only a *dialect* of the Hebrew, and not properly speaking a *different language*, we may safely affirm that the *whole* of the Old Testament was originally written in the Hebrew.

Brother "N" thinks that we ought not to bring the Hebrew language into consideration at all, since the New-Castle Presbytery have long since given up examining on it. If they have given it up, then let it be recorded to their *shame*; but this is not the fact, for three years have not passed away

since the Presbytery examined an individual on the Hebrew, and if we mistake not, there has been a like examination at a latter period. If the Presbytery have not, heretofore, been in the habit of examining on this language, it was not from a conviction that it was not useful to a gospel Minister. We have too high an opinion of the Presbytery, than to suppose that they have unanimously adopted the sentiments of brother "N" on this subject.

We have no particular fault to find with our "truly learned" brother's conjectures respecting the original languages of the New Testament, and would only remark that it is highly probable, that the greater part, if not the *whole*, of the New Testament, was, even in the Apostles' days and by themselves, written in each of the three prevalent languages of the Roman empire, that is, the Hebrew, Greek and Latin. That these were all understood and spoken in the city of Jerusalem is evident from the fact that the superscription on the cross was written in them.

But it is of more importance for us to inquire, from what languages is our English translation derived; and to this inquiry we had principal reference in our question. Now it is a fact of which even brother "N" is not ignorant, that our translation was made from the Hebrew and Greek; they are therefore to us the *original* languages of scripture.

The 7th number of "No Matter Who," contains something, in the shape of reasoning on our second question, which we are utterly unable to comprehend. The argument employed is this, "If it was necessary for Brainerd's *interpreter* to know *two* languages, then according to "C.'s" question, *all* the Indians should have known *two languages*." "If it is necessary for a *Missionary* in the East to know the *original* in order to translate the scriptures, then, according to the question, it is *equally* necessary that *all the people* in the East should know the *original*." And with equal propriety he might have said, "If it is necessary or useful to Minister of the Gospel in this country, to know the *original*, then according to C.'s 'foolish and unlearned question, 'it is also necessary that *all his congregation* should know it.'" (Really we can't help thinking that the story of the old woman is very applicable to this kind of argument.) In what legitimate way Brother "N" draws these conclusions from our question we have yet to learn. We should reason from it in this manner; People in general are not acquainted with the *original* languages of scripture, *therefore* Ministers should know them, that they may be able more satisfactorily to explain difficult passages. The Bible ought to be translated into *all* languages, *therefore* *Missionaries* should know the *original* that they may translate with more *correctness* and *purity*.

We need say no more to expose the *weakness* and *absurdity* of Brother "N.'s" reasoning, as it must be already sufficiently manifest.

The answer to our third question, is still more extraordinary than the preceding; and we beg leave to introduce both in connection, that it may be seen what an excellent *catechist* as well as *reasoner*, brother "N." is.

Question. "Will not a knowledge of the *original* assist a minister in understanding the meaning of scripture?"

Answer. "Let *all* the Ministers in the Episcopal, in the Presbyterian, the Congregational, the Independent, Baptist, Methodist, and indeed, in *all* the churches, sects and denominations in the United States, answer this question—For they have *all given up* the examination of their candidates for the Ministry, in the Hebrew Language &c." Nothing could be further from the truth than this sweeping answer. Where has brother "N." been *living*, what has he been *doing and reading*, not to know that *all* the denominations which he has mentioned, (*one only* excepted) are more than ever, turning the attention of their candidates to the study of the Hebrew? In our Seminary at Princeton, the Hebrew is considered a *very important* study, and the students are strictly *examined* on it, both these and by the different Presbyteries to which they belong. In the Dutch Reformed Seminary the Hebrew is taught, and candidates are examined on it before they are licensed. The same we believe to be the fact, respecting the Episcopal Seminary at New-York. In the Congregational Seminary at Andover, the Hebrew is thoroughly studied; & one of the Professors has conferred on the church a favor, by writing an excellent Grammar of the language. The Independents in England, we well know, instruct their candidates in the Hebrew, and we

could show brother "N." a report of their Seminaries, in which, in addition to the other languages, the *Arabic* and *Armenian* are mentioned as being learned by students. The Baptists also teach Hebrew to their candidates, for we are acquainted with one of their Ministers, who taught the Hebrew as well as other languages, to students under his care.

And lastly, there are not wanting Ministers in the Methodist church who are acquainted with Hebrew; and we believe that they either *have established*, or are in contemplation to establish, a Seminary in which the languages are to be taught. That a knowledge of the original is a great benefit to a Minister of the Gospel, is a position so evident, that no person of common sense would deny its truth; and therefore brother "N." avoids a direct answer to our question, and substitutes unfounded assertions. He seems to have been aware that an *affirmative* answer would have overthrown his cause; for if a knowledge of the original will assist a Minister to understand the meaning of God's precious word, this *alone* is a *sufficient* argument why candidates for the ministry should *thoroughly* study the *original*.

Respecting our fourth question, our tender and forbearing brother remarks, "Dear brother C. I will not criticise on your language, but will answer what I suppose to be your meaning. Don't you know that more than *three fourths* of what we believe to be an *original language*, is *given up*, lost since, by *all our Presbyteries*," &c. This is *fine language* for a *critic* to use: "three fourths of a language given up—and as the other fourth, one learned man says that *one language*, and another learned man says that *another language* was the *original*. He probably meant to say that, "the *language*, in which three fourths of the *Bible* was originally written, has been given up, &c. It now appears how well qualified Brother "N" to turn *critic*; and how very applicable to him is the command of our Saviour, "First cast out the *beam* of thine own eye, and then shalt thou *clearly* to cast out the *mote* out of thy brother's eye."

He further asks, "Why do you *pretend* that we have the *original text*?" From this question it would seem that our Brother does not know the difference between *original text*—and *original copy*. We not only *pretend*, but are *fully convinced* that we possess the *original text*—the *very words* and *sense* which the *Apostles* wrote; for we have *not*, then our *Bible* is *not the word of God*. But we never did pretend that we have the *original copy*—that is—the *copy on parchment* and hand writing which the *Apostles* sent to the churches, for we know that this has long since perished. We *try*, to bring this subject up to the comprehension of Brother "N." by the following illustration. Suppose the essays of "No Matter Who," (of which however there is *not much danger*) should pass through *thousand correct editions* in the *English language*; the *last edition* would still be *original text*, altho' none but the *first* would be the *original copy*.

In his remarks, Brother "N" has wittingly advanced a *rank infidel* objection to the *Bible*. Infidels say, "your *Bible* has been so often transcribed, and consequently so much *corrupted*, that it is longer the *original text*, and therefore not to be depended on." But what they say is *malice*, our "truly learned" brother said *ignorantly*, and therefore he is to be forgiven.

That God makes use of the Ministers of the *Gospel*, to *preserve and defend* the *truth* of his word, it would be folly to doubt. To them, in a particular manner, "you have committed the *oracles of God*," but how they be faithful to their trust without knowledge of the *original*.

That God has for 1800 years raised in his church, men capable of *understanding* and *translating* the *original scripture*, is a glorious instance of his presence with his people, and *constant care* over his *work*.

From what has been said, it is evident that Brother "N" has indeed drawn largely from his stock of "true learning," his preceding numbers; but whether the edification of his readers we leave the to determine.

C.

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For the Circular.

Mr. Editor,—

In your paper of Friday 25th Feby. I have seen an extract from the *Alexander Herald*, stating that a new impulse has been given to vice and dissipation among the youth of our cities by the introduction of the *American stage* of the *farce* "Tom and Jerry."

valled the world in all that is elegant and beautiful. Now, but here and there a smoking vestige remains to tell the traveller where they were. But yesterday, the Sodomites would have stood against the world; yea, against their Maker! Now, their ashes whiten their desolate plain! Such is the destruction of the city, that was full of people: yet, all this is but a prologue to that destruction, "when the elements shall melt with fervent heat." When these souls but just liberated from their burning clay abernacles, and now beginning to suffer the vengeance of ETERNAL fire, will rise with comparative innocence, and condemn the impenitent of the last days, "We, like you, were the votaries of pleasures. We rejected one preacher; but you rejected thousands! Lot, alone, preached to us—Arts, sciences, books—every thing preached to you. We insulted a man; you directly insulted a GOD! We prayed to idols; you tempted the true God with mock prayer! Our prayers were the result of ignorance; you knew you were in the presence of the ALMIGHTY Sovereign of the universe, and treated him with less sincerity and reverence than you would dare treat a fellow-creature! We acted from feeling; you from knowledge. We never saw God's word; you pretended to make it the rule of life; and by living in a Christian land, bore the name of Christian; now, therefore, after having resisted such light, and sinned against the best of Beings, you are at last reaping the dreadful consequences!"

INTEMPERANCE.

From the Concord Register.

WILLIAM AND MARY.

In the little village of Wood-End, some 25 or 30 years ago, an enterprising young man by the name of William—, purchased a lot of wild land, and commenced the laborious though delightful task of making a farm. He was of a good constitution, active and frugal; and his prospects were promising. He was soon married to Mary—, whose laughing eyes and cheerful face witnessed to all around their loves and wishes were mutual. By their united efforts, where the forest stood, it was made to "bud and blossom as the rose." A few years soon glided away, and they were owners of a large farm, comfortable houses, barn and out-houses; a large stock of cattle; there was no lack of flax in the house; the music of the wheel and the loom were heard in the long winter evenings; her white boxes of yellow butter, that she carried to the village store to buy her little necessaries, was always kept by the trader for use, or sold to the neighboring mechanics—their inquiries were always, "Have you any of Mrs. —'s butter?" It would have done one's eyes good to have seen the implements of her dairy, and the long row of pans, all washed and scoured, and set out in the air to dry in their little green door yards of a summer's morn. Her neatness within the doors was only equalled by his good management without, both of which had become proverbial. Every thing seemed to promise many long years of happiness.

But how vain our calculations are, in respect to futurity, the sequel will show. As William's means increased, he had indulged himself in the use of ardent spirits, not only in the busy time of haying and reaping, but kept rum in the house for the most part of the year. Habit had taken such hold of him that scarcely a day passed but he found some excuse for taking his dram. Mary, with the deepest solicitude, witnessed his hasty strides down the broad road to ruin. With tears did she warn him of his danger; with the most affectionate entreaties did she try to turn him from his evil courses. Often—very often, he promised to refrain; but as many times did he transgress his good resolutions, till once or twice he became intoxicated in public. From that time he seemed lost to every sense of shame and remorse: discord and confusion usurped the place of the peace and harmony of this once happy family; the high spirits of Mary were more mortified; the example of the father was soon followed by two of the sons; his house became the rendezvous and resort of the most abandoned and vicious, particularly on sabbath days—the furniture broken and destroyed in their drunken revels—wrists and executions were levied upon his cattle and tools—a part of his farm was sold to pay for rum; when death kindly stepped in and carried him off in convulsions—Mary is now a poor maniac, and two of her sons are as miserable as their father was before them—and unquestionably from his example.

INTEMPERANCE, THE DISEASES INDUCED BY IT.

The following Extract from an Essay by Rev. Mr. Yale, of New Hartford, Conn. contains a true picture of a few of the melancholy consequences of a vice which disgraces and destroys such immense numbers of our species.

The drunkard shortens his life and ruins his soul. Often he dies prematurely, during a paroxysm of intoxication. At other times, some distressing disease is either induced or rendered fatal by his habit of intemperance—the prince of poets gives the following catalogue :

"All maladies
Of ghostly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsy, fierce catarrhs,
Intestine, stone and ulcer, cholic pangs,
Demonic phrenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide wasting pestilence,
Dropsies and asthmas, and joint-racking rheums."

Should this catalogue be thought to savor too much of Apollo, that which follows is from Dr. Trotter, a genuine son of Esculapius. He states one class of diseases which appear during the paroxysm, and a second class which are induced by a habit of drinking. Of the former class are apoplexy, epilepsy, hysteria, convulsions, and oneirodynia; of the latter, phrenitis, rheumatism, carbuncles, gutta rosacea, diseased liver, gout, schirrous of the bowels, jaundice, dyspepsia, dropsy, tabes, emaciation of the body, syncope, palpitation, diabetes, locked-jaw, palsy, ulcers, madness and idiotism, melancholy, impotency, predisposition to gangrene, premature old age. Another eminent physician states his conviction, that more than one eighth of the deaths which take place in persons above twenty years of age, happens prematurely through excess in drinking spirits. The writer has examined a bill of mortality for nine years, and to his astonishment has found, that of the whole number of deaths, one in nine was of persons whose reputation was in some degree tarnished by this vice.

And when the body is thus consigned to an early grave, what becomes of the soul?

Cure for Drunkenness.—Baron Bruhl Crammer, a celebrated German, has found out a method of making the most confirmed tippler have the greatest loathing and repugnance to all sorts of spirits and strong liquor. Take one tea-spoonful of the tincture of columbo, one tea-spoonful of the tincture of cascara, one tea-spoonful of the compound tincture of gentian, a wine glass-full of the infusion of quassia, and twenty drops of elixir of vitriol; mix and take twice or thrice a day, and have a jug of cold water dashed over the head every morning coming out of bed, and the feet bathed in warm water every night. Continue this for six or eight weeks. Dr. Roth, of Swinemunde, has succeeded with this remedy in curing many poor creatures, both men and women, who were killing themselves, by continual tippling and drunkenness.—*N. Y. Obs.*—We hope our readers will instantly make known the above prescription, to those of their neighbors who are afflicted with this distressing and deadly malady. If it is not an infallible remedy, it is certainly worth a trial. If it succeeds in one case out of 10, the benefits resulting cannot be computed. [C. Mir.

MARRIAGE. says Jeremy Taylor, is a school & exercise of virtue. Here is the proper scene of piety and patience, of the duty of parents and the charity of relatives; here kindness is spread abroad, and love is united and made firm as a centre: marriage is the nursery of heaven. The virgin sends prayers to God, but she carries but one soul to him; but the state of marriage hath in it the labor of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts; it hath in it less of beauty, but more of safety, than the single life; it hath more care but less danger; it is more merry, and more sad; is fuller of sorrows, and fuller of joys; it lies under more burdens, but is supported by all the strengths of love & charity, and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself.—Celibacy, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage like the useful bee, builds a house and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things, to which God hath designed the present constitution of the world.